

THOUGHT  
GERMS  
FOR THINKERS.

JUDSON.

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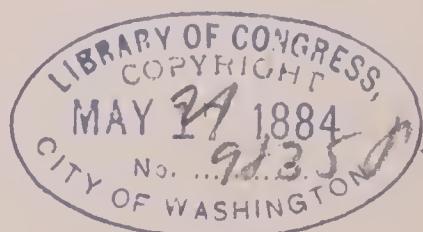






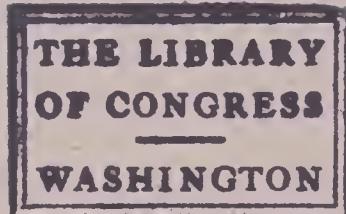
# THOUGHT GERMS: FOR THINKERS.

BY  
R. F. JUDSON.



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—“Words are things; and a small drop of ink,  
Falling, like dew upon a thought, produces  
That which makes thousands, perhaps millions, think.”

—*Byron.*

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TO THE  
MANY THINKERS,  
WHO HAVE HELPED HIM  
TO THINK, AND WHOSE THOUGHTS  
MAY BE HEREIN EMBODIED,  
THE AUTHOR WOULD  
EXPRESS MANY  
THANKS.



## Introductory.

THESE pages are submitted to the judgment and candid criticism of mankind. Fame is not thus sought, but the desire is to inspire thought.

A man may write as with a diamond pen, dipped in a fluid of electric light and be misunderstood. His words must perish. Mere words must perish and be forgotten.

A pyramid may be erected that shall stand for uncounted ages; yea, while the ages crumble. The pyramid must fall at last. The thought of the thinker and builder will travel on to surprise and instruct mankind. The thinker and builder as an individuality, may have long since passed into oblivion; but his thoughts remain.

It is only as a force vibrating through the ages—a thought traveling with the eternal present, that man's true immortality is conceived.

Man's individuality may be lost, his very being be forgotten, while his thought lives on, and on, through countless cycles of being.

Thought outlives the ages.

Thought is undying.

The thinkers are, and should be, our intellectual kings and rulers.



## For Candid Criticism.

MEN should speak what they honestly believe.

Right is of more value than creeds.

Truth is to be sought above all things.

Let us speak to the thinkers of to-day.

We dwell in the infinite, the boundless, the eternal.

What is infinite can never have been created.

What is boundless can never have been established by a personality—by a figure, or person having bounds.

It is easier to attempt to grasp the infinite, the boundless, than to conceive the finite,—that which has bounds, as creating the infinite, the boundless.

Worlds, suns, and systems have always existed, will always exist.

The words “origin”, “creation”, as used to-day, mislead and bewilder.

There has been no origin, no creation. There can be none.

What we observe as new in phenomena, can be but modifications in the order of the infinite.

Monads and men, atoms and worlds, suns and systems are born, mature and decay, and are succeeded by

the *new*, born of the *old*, as age succeeds age in the order of the infinite.

What is called origin or creation, is only the emanation of something from something. It is birth from that which has birth already. It is but another manifestation, in the endless order of life and manifestation.

Emanation and absorption are the order of the infinite.

The absorption of the *old* is necessary to the emanation of the *new*. Such is the order of development that is being constantly presented to our eyes. With minds unclouded and intelligent, we cannot fail to perceive this.

Infinite spirit requires an infinite dwelling.

Infinite atoms, infinite suns, and infinite systems constitute that dwelling.

The infinite includes the *evil* and the *good*. It includes what is called *religion*, and *irreligion*, and all modifications and exhibitions thereof. It includes all things.

Man, as the highest intelligence included in the infinite, makes the distinction between the evil and the good—the positive and the negative, and as he chooses to serve the one or the other, secures to himself happiness or misery.

The triumph of good or evil in this world depends not upon an overruling, personal God; but depends upon the ruling, personal man—ruling as he does by the exercise of his inborn power to choose the good or evil

of the infinite—the positive or the negative, and thus give character to his being.

The problem of the triumph of good or evil in this world, will never be solved, only as man solves it. It is under his control. Heaven and Hell must be of his making.

I am something—a man—as a man, I am a part of the infinite.

No part of the infinite can ever become nothing.

All life is one life.

All life is the infinite life.

All death is the same death.

All death is but the entering upon new life.

## What We are in Relation to the Infinite.

INFINITE goodness attends us whenever we, by thought and act, invoke it. If we fail to summons its attendance, it then, to us, becomes infinite evil.

Neither infinite goodness nor infinite evil is a personality only as we, in ourselves, make it such. Neither is either an image in the form of anything.

The all-comprehending infinite, in building up and pulling down, for evil and for good, is an all-pervading force or principle, living within us and without us, active for happiness or misery, as we may make it active.

We thus become accountable to ourselves, and to each other, as the highest living embodiments, or organisms, that in any degree control this infinite force or principle.

## A Mistake We Make.

A MISTAKE that superficial thinkers of to-day frequently make is, in insisting that the less comprehends the greater — that the personal comprehends the impersonal—that the finite comprehends and includes the infinite.

Right living can never be based upon such an irrational conception of an overruling power. Really thoughtful men must be driven from the fellowship of those holding such an idea of our relations to the infinite, rather than drawn towards them.



## How Good and Evil Act.

GOOD and Evil are inseparably acting in the order of the infinite.

Serve the good, and peace, contentment, good-will, gladness and happiness will be our lot.

Serve the evil, and unrest, discontent, ill-will, unhappiness and misery will attend us.

Our experience teaches us this as respects what we call time.

Analogy, the revelations of nature, in us, and around us, teach us that the same must be true as respects what we call eternity.

Eternity is but unbounded time.

## The Nearest Approach to a Personal God.

THE highest manifestation of genius in man is the nearest approach to a personal God that will ever be witnessed in the universe.

The idea of a personal God was born in the mind of ignorance, as it witnessed the achievements of transcendent genius, for which it could not account.

Infinite spirit and infinite matter were thus lost sight of; and, therefore, to-day we have learned to clothe infinity as a personality. We have learned, in our thought, to include that which is without measure, in that which is circumscribed—giving, an image of the mind, infinite control of the unmeasurable—taking an idea, measured as a person, for the impersonal.

The all-pervading, actuating force or principal, can by no possibility be solely included in a personality, but must, of necessity, and in its own order, include all personalities.

## No Creation.

TO create, in the sense of to produce from nothing, is inconceivable, impossible, and an absurdity

Neither the infinite of matter, nor of space, could have ever been created.

In no sense whatever, can there have been a creation of the spiritual or material universe.

To create implies a beginning.

Infinite implies without beginning or ending.

As the infinite is without beginning or ending, so all that which is included in the infinite as a part thereof, is without beginning or ending.

No atom was ever created.

No atom can ever be lost.



## Individuality.

INDIVIDUALITY is subject to constant modifications. It is not absolutely the same from one moment to another.

Our present, conscious individuality, becomes at length merged, and lost in immortality.

Out of the immortal proceeds the new immortal.

The new immortal will be purer and better, as the individual immortal of to-day is pure and wise.

## Infinite Spirit, Infinite Life, Infinite Matter, Inseparable.

INFINITE spirit inhabits infinite matter. Spirit and matter are inseparable. United, they exhibit all forms of life, all phenomena, animate and inanimate, as witnessed in the heavens above, and the earth beneath.

Infinite spirit, as inhabiting infinite matter, actuating and energizing it, gives birth to infinite conditions. Conditions thus born furnish the avenues through which enter upon our view all forms of life, from the incomprehensibly great to the incomprehensibly little, from systems of worlds to systems of matter—from man to the monad.

This is no mere speculation. It is demonstrated before our eyes every day of our existence. Apprehended or unapprehended, it is the basis of all so-called religions and creeds of mankind. Man's origin is thus clearly and consistently accounted for. All phenomena becomes less a puzzle as we question it, and is resolved into a problem as to the workings of the infinite.

In view of this truth, systems of theology become interesting as a part, a manifestation, a modification of the infinite in thought.

Man can study the infinite from this stand-point, and, seeing himself included therein, escape the manifold perplexities that beset him in his allegiance to creeds, and thus open a broader way to a new life, for science and for man.

## Our Origin is in Conditions.

CONDITIONS characterize the infinite. The infinite exists in conditions only. With the requisite conditions, the perfectly organized, but incomprehensibly small of insect life, is born. With a modification of conditions, an animal, huge with life and motion, leaps upon the earth. Again, as the conditions are changed, man, the supreme glory of the infinite, appears.

Infinite atoms occupy infinite space. Under modified conditions these atoms unite and form a meteor shooting through the sky; or a comet blazing through space, or worlds and systems of worlds moving for uncounted ages in their orbits, awaiting new modifications of conditions, which shall resolve them into suns, and from suns to atoms of light, from atoms of light to meteors and comets, from meteors and comets to systems of worlds, and from systems of worlds to suns again.



## The Value of Thought.

THE thought finding utterance through the man is of more value than the man himself.

The thought may live for uncounted ages. The man must die—must become absorbed in his surroundings from whence he came—must thence enter upon new forms of life.

## The Highest Personal Intelligence.

THE highest known personal intelligence, is man. In the unfolding of his reason, he has reached the point where he sees himself the subject of happiness, or unhappiness, as he may choose.

No fact teaches us more than this—no observation has recorded anything beyond this. Priests, prophets and apostles can go no further than this. There is no enjoyment but in the present. “To-morrow will never rise or set.”

By moulding his life to truth, goodness, sweetness and strength, the personal man may realize all there is of happiness. Moulding his actions to the base, the evil and the vile, a man may, and must be, wretched through every day of his existence.

## Birth and Death.

BIRTH is the emanation of the personal from the limitless and impersonal—it is the moving forwards, it is the manifestation of unfailing force that has in the past, and will in the future, ever continue to move us.

Death is merely the losing of our personality—the entrance upon new being in the fields of boundless being—the moving onward in the true life.

Birth and death are necessary to each other. Without the one the other could not be.

Neither should be counted as terrible. Philosophy recognizes both as events in the unending march of events.

## No Origin of Species.

MEN, animals, and all things, past, present and future, have existed, do exist, and must exist in the infinite.

As the infinite has no origin, so that which is a part of the infinite can have no origin. All are part of the unoriginal.

There can be no origin of atoms, of species, or of worlds. The heavens above and the earth beneath say this.

Instead of using the term original as applied to the phenomena of nature, we should learn to look upon all phenomena as manifestations and exhibitions of the action of infinite matter, pervaded and actuated by infinite force.

## The True Religion.

THE religions, so called, of the world have been mainly, wherever found, negative, rather than positive manifestations of the infinite. They have been opposed to true education, have retarded the progress and development of mankind, and have been the direct cause of the cruel wars that have reddened the world with blood, and made it ghastly with death.

The search for scientific truth is the only true religion. In the positive manifestations of the infinite as disclosed by science, is found the wise up-building—the true work. Upon this basis all true and real progress must be made. Its Scripture is the only Scripture, the study which is worthy the mind of mankind.

## Souls.

THE souls that have been are our souls of to-day.

The souls that are to be are the souls of the present.

Our souls are not the individual souls of the past.

The souls of the present will not be the individual souls of the future.

Soul, as apprehended in ourselves, is the subtlest manifestation of the infinite.

Soul belongs to the unbeginning and unending.

When it ceases its individual manifestation, as in ourselves, it returns to the infinite soul-fountain. Individuality is lost.

Soul emanates from, and becomes absorbed in, the infinite soul source or fountain.

## Spirit and Matter.

THERE is no whole, no bounds, no beginning and no ending to what is called spirit and matter.

By spirit, we mean the actuating force of matter—that which dwells in it, impels it, is a part of it, is never separate from it, and which is from everlasting to everlasting.

The boundless, the incomprehensible lie before us and around us—lie within us and inspire us. Of these we learn more and more as day succeeds day, and as we move onward and upward in the order of development. But of these we can never know the whole, within the circle of these we explore but narrowly.



## Shall We Pull Down or Build Up?

MAY we not properly question ourselves—whether it is not about as safe to pull down present systems of thought and teaching as to build them up? Whether our worldly affairs which we call human, are not, after all, akin to the devilish? Whether, what we call organized effort for the public good, is not an organized deformity? Whether, our present guides and rules of living, are not teaching the race to be systematically bad instead of recklessly so?

Would it not be about as well to rattle around in chaos as in organized cussedness?

## Always Somewhere.

"WHERE would I have been had I never been born?"

Such was the question of an interesting child of six years.

We echo the question — where? and we answer— evidently somewhere.

All there is of the loving and lovely child to-day would have been somewhere even though she had never been born. Not as a congregation of the same atoms I now see before me would she have existed, but as entering into unnumbered congregations of atoms and intelligences. Not as an individual would she have been identified, but as included in the elements entering into and constituting countless combinations and beings on every hand.

The act, the conditions through which her life has been invoked, may be followed by another act, by new conditions, through which she shall disappear from our view, become absorbed in her surroundings, and thus enter upon a new life, in which the present will be lost and forgotten forever.

## Priests of the New Testament.

THE New Testament knows nothing of any mere human priest, except among the Pagans and Jews.

Who ridiculed Isaiah? The insulting priests of Judah.

Who smote Jeremiah? The Priests of Pashur.

Who threatened Amos? The priest Amaziah.

Who would have torn Paul in pieces? The priests of Jerusalem.

Who killed St. James? The priest Amos.

Who crucified Christ? The priests Annas and Caiaphas—lawful priests, observe, and acting in spiritual tribunals.

It thus appears that priests, like other men, only usually in a more extreme degree, are prone to indulge in injustice, cruelty, persecution, and murder.

Priests, as such, cannot be infallible guides. The highest rules of living are not exemplified by priests. "Love your neighbor as yourself" was never born of priestly brain or lips.

Priests are born of their environments. Their professional character is the curtain by which they blind the ignorant.

Back of priests lies the truth, which must yet make mankind wise, priests possibly included.

## The Chain of Being.

IT would seem that the chain of our being runs somewhat as follows :

Bitumen and sulphur form the link between earth and metals.

Vitriols unite earth with salts.

Crystallizations connect salt with stones.

Amianthus and tylophitas form a kind of tie between stones and plants.

The polypus unites plants to insects.

The tube-worm seems to lead to shells and reptiles.

The water-serpent and eel form a passage from reptiles to fish.

The Annas Nigra are a medium between fish and birds.

The bat and flying-squirrel link birds to quadrupeds.

And the monkey gives the hand to the quadruped and the man.

## The Creed of the Future.

THROUGH the clouds of what is called Christianity, mankind is to-day groping blindly upward and outward towards the luminous and true.

The time will come, however, when the clouds will be less dense, when the creeds, the bigotry and superstition of the present shall join the mythologies, the idolatry and superstition of the past.

The world's creed must at last be formulated by Science, and be in perfect harmony with its facts and demonstrations.

If so-called Christianity furnishes the best known aids to progress to-day, let us look for truer, better and more consistent aids in Science to-morrow.

Through mere faith, mere fiction,—the worship of the ideal,—is not found the broad highway of human knowledge and human progress.

Facts must constitute the foundation of the creeds of the enlightened nations of the future.

In the demonstrations of true Science may be found the only illumination that can elevate mankind.

## The Religion of To-Day.

THE religion of to-day is but a modified form of Paganism. It is the worship of an image, born of man's imagination, instead of an image carved by his hand from wood and stone. Therein only is the difference between so-called Christianity and Paganism.

The great infinite fact is as yet but dimly apprehended by man. His attempted conceptions of the infinite are usually merged in the merely finite.

While he preaches of the infinite, in sermon, symbol and psalm he shows us that he worships the personal—the finite—that he bows to the limited rather than the limitless—to the image of something rather than to the all-pervading presence.

When will mankind unlearn Paganism?

When will he learn to worship the infinite—the immeasurable—the true?

Not until man consents to clear his perceptions. Not until he dares to recognize the truth, no matter what the effect may be on present faith.

## Life.

LIFE is all pervading, active or latent.

It is never distinct from matter, but pervades it from the tiniest atom at the earth's center to the towering mountain on its surface—from the smallest asteroid or planet, to the measureless suns and systems.

As active, it is the motor in all motion.

As latent, it holds in its grasp all that is inanimate, all that is called death, or dead.

It circulates from the animate to the inanimate, and constantly dwells in both.

At one time it clothes with the form of death that which has just worn the garb of life.

And then the thrill of life enters and animates the inanimate and dead.

The laws of this life we shall never be able to learn in their full and perfect operation.

This life principle makes all forms of being akin to each other, and connects them by links visible and invisible.

It makes all forms of what is called death, but the gateway to new being. The tiny atom and the massive world may change, and the change may employ an instant, or uncounted ages; yet the infinite life dwells in all, and will resurrect and re-resurrect all, forever and forever.

This unfailing life shall yet take each atom at the center of the earth and bring it to the surface thereof—bring it to the pole—set it to the thinking and speaking.

It will, too, take the active, the animate of to-day, and carry it to the earth's center, whence in the march of ages it shall come to the surface again.

Life has its individual manifestations, but is an all-pervading force.

We cannot escape from life.

The entire problem of being is here.

Let scientific research be made upon this basis. It is unimportant that it be harmonized with what are styled orthodox dogmas.

Let the world be illuminated with truth, no matter on what shore dogmas and creeds may be wrecked.

Wisdom is the heritage of mankind. It is man's by right. His happiness in his relations to his fellow man depend upon his succession to this heritage. Honesty requires that it be delivered to him. Let fiction and dishonesty be banished. Let us cease charging the follies and crimes of humanity upon a cruel, inconsistent and mythical Creator. Let each man and woman, learn, that he and she alone, is responsible to himself or herself, and to the spirit of life within each, for his or her happiness or misery.

## Preachers.

THE preachers of the day are but short-sighted, fallible men. Many of them yet need to be made wise to fit them for any important purpose. They are shackled by creeds which cunning and superstition have drawn up for Churches, and with selfish aims and ends.

The so-called religions are mainly the outgrowth of the ignorance and laziness of the "Called and sent." They are but so many evidences of the necessity of a nearerer acquaintance with truth and goodness, for truth and goodness sake.

"Holiness bands" are a delusion so far as true growth is concerned. Their practices are degrading. Their galvanic batteries of massed humanity disgust honest people, and drive them to a society by themselves.

## Loss of Personality.

THE loss of personality is not an extinction of life, it is only the true life.

Our personality is daily changing. Life moves on forever.

We speak of places where are no forms of life. It is a blind remark.

The infinite is pervaded with life.

If there is a place without life, then the infinite is not—the spirit—everywhere is a blanque—then thought is not thought—then we are naught.

## Forms of Life Infinite.

LIFE exists in conditions. In the order of the infinite, conditions are infinite.

Therefore forms of life are infinite.

In the order of the infinite, conditions are constantly changing.

Forms of life appear, are reproduced, and continue to survive, only so long as the conditions under which they originate, remain.

As conditions change, the specific form of life disappears, or becomes modified, so that it never again appears as precisely the same.

Conditions are the order of the infinite.

Conditions are constantly being modified infinitely.

Abstractly, infinitude is alone unchanging—it always remains.

## The Existence of a God.

WHAT we call God is an ideality. An idea, while it may be recognized in name as emanating from what is thought of as spirit, as not material, is really known only in connection with the material.

God, so-called, pervades the material universe—pervades infinitude—is the infinite—is not a personality.

The spiritual, the God, the infinite, ever act together, and never separately; for the reason that what we call God—that which is the infinite, combines and includes the spiritual and the material—the inseparable.

An idea is something.

The idea of God, of the infinite, is conceived because the infinite is.

Materiality exists, because the thought, the idea, the infinite exists in it.

The measure of our happiness depends upon our conception of the infinite, and of ourselves as a part thereof, holding the problem of happiness in our own hands.

## What to Worship.

IF men desire to worship, let them worship the great, all-pervading, actuating force, that dwells in all space and in all things—that moves in the breeze and blossoms in the trees—that sits high upon the lofty mountain’s top, where the naked granite glitters like gold in the sun, where the storm-cloud broods and the thunder-storms crash—that moves down, low down in the deep valleys, where the fountains murmur and the rills sing—that weaves the many-colored iris, the seraph zone of the sky—that stirs the mysterious depths of ocean—that holds the planets and all stars in their places—that conducts the endless systems of worlds in their pathways—that breaths life into all that lives, and that in its positive and negative action produces and manifests to us all phenomena conceivable by man

## The Man, Christ Jesus.

THERE never has been, is not, and never can be, a physical or spiritual manifestation but that which is the subject of the all-pervading force—the impersonal infinite, that is at work unceasingly building up and pulling down, organizing and disorganizing, giving life and taking it away—that is changing the now life, to new life.

The Superior man, Christ Jesus, was a subject, a manifestation of this force, as all mankind are subjects and manifestations thereof.



## Life and Death.

LIFE and death are but the constant resolving of atoms, actuated by force, into new forms of life and activity.

Death, so called, is but the going away from the present life, into a new life.

Life may be called the positive manifestation of force, and death the negative.

One is necessary as the complement of the other.

## The Patriotic Duties of the Present.

"WE should be, not merely politicians, but should seek to discover the patriotic duties of the present, and also their relation to the future. We should endow ourselves with that large discourse which looks before as well as after; learning lessons which go before, as well as those which belong merely to the past."

"We should guard against those centralizing tendencies which are now laying a strain along the very fibres of our free institutions; and we should carefully guard against that destruction of municipal liberty which the tendencies of to-day fearfully jeopardize."

Also, let us remember, that so long as human nature and passions remain as now, the preservation of the civil and military power of the government are both essential to the prosperity of the nation.

The patriot of the present should be pure and fearless.

Pure rulers make a pure people.

A people true to themselves will insist upon honest rulers.

## A Comparison.

"A FORM of light—a center of irradiation—a crater vomiting rays—the tire of a brilliant wheel—an asteria enclosing the disc with its silver tentacles—an enormous eye filled with flames—a glory carved from Pluto's head—a star launched by infinite force."



## A Manifestation of True Religion.

THE love of goodness for goodness' sake, looking for no reward beyond that which such goodness brings, is the highest manifestation of any possible religion.

The goodness that follows a fear of punishment of misdeeds, is dishonest, unreliable, and serves mankind and truth only while the fear remains.

Such goodness has no power which should save a human being here, or can save him hereafter.

If a Hell were possible, the serving of goodness for fear of punishment would be but traveling the high-road to Hell, the way, possibly, being a little more private than by the broad way.

## Prayer.

PRAAYER can never be answered by one unchangeable from all eternity.

What is fixed by such a being cannot be changed in answer to prayer, no matter whether the faith with which it is uttered be as a mustard seed or as a mountain; no matter how sincere the heart that utters it.

Prayer should be addressed to the principle of goodness existing in the intelligence of mankind, and it will then receive an answer from that intelligence.

Every act of a man's life is a prayer, either for good or for evil.

Prayer, addressed to a mythical and unchangeable personality, is a vanity and a mockery.

Live so as to serve purity, goodness, truth and justice, and thy life shall be prayer and praise together, and the end of thy living be fully answered.



## Worship.

WORSHIP all things.

Worship the all-pervading force.

Worship the infinite, and you shall be worthy the name of a worshiper, rather than the name of a pagan.

## The Electro-Magnetic Force.

ATOMS, worlds, suns and systems are controlled, directed and held in their places by the infinite, unceasing, ever-acting electro-magnetic force.

Perpetual life, perpetual motion, perpetual growth, perpetual decay, unceasing cycles, dwell in this force.

This force balances all things—all things, constantly changing, exist in this force forever.

We say perpetual motion resides in this force. The observed heavens declare it, the earth beneath us proclaims it.

Man can never invent perpetual motion. He may by inventing conditions where this electro-magnetic force is unbalanced, and continues unbalanced, run machinery, properly constructed in relation to such conditions, until the machinery wears out.

This electro-magnetic force holds infinity in perpetual balance, and preserves it in perpetual motion.

By availing ourselves of unbalanced conditions, we may produce motion that will continue as long as such conditions remain. The motion will be the result of the effort of said force to restore the equilibrium

## The Hero.

"THE hero, as usually recognized, is a man of one idea, who achieves his aim with a magnificent disregard of legitimate means!"

Napoleon was a man of one idea, that one, the aggrandizement of himself. All other considerations were subordinate.

Wellington was a man of broader culture, and of many ideas relating to the welfare of the human race, rather than to himself alone.

We worship Napoleon as the hero, while we forget his conqueror.

Napoleon we remember because he equals the greatest of Homer's ideal heroes.

Wellington we forget because he fails to meet Homer's standard.

In other words, we are so much nearer barbarism than true enlightenment, that we prefer the false to the true, admire the less rather than the greater, and show that with all our boasted progress we bow to the might of force and injustice, rather than to the might of intellect, coupled with justice, and guided by a love of comprehensive democratic principles.

The greatest man is he who fully recognizes his right to equality with his fellow man, and aids in lifting all men to one common equality.

## Ambition.

WHAT is ambition realized? What is fame? Alexander the Great conquered the world, then wept that he had no more worlds to conquer, and died in a drunken debauch.

Hannibal scaled the Alps and awed Imperial Rome, yet he died by his own hand—a suicide.

Julius Cæsar won the height of his ambition, and decked his brow with the crown of the world's greatest empire, and was then stabbed to death by his most trusted friend.

Napoleon the First, the greatest military genius of all time, and once Emperor of France, died, alone and forsaken, on a deserted island.

What a mockery is mere human greatness!

## Civilization--Barbarism.

CIVILIZATION is artificial.

Barbarism is natural.

A perfect democrat recognizes the right of no man to rule over him. He accepts no lawgiver. He owns willing obedience only to that law whose enactor and subject is himself.

A perfect democrat should be perfectly good, perfectly wise, and perfectly honest.

Were human nature perfectly wise, good and honest, a perfect democracy would be possible.

With human nature naturally barbarous, and its higher culture and civilization the result of legal enactments and artificially applied rules, a perfect democracy is impossible. Indeed, until human nature is radically changed, a true democracy can exist only in name, not in fact.

The nearer to a perfect democracy we attain with human nature remaining as it is to-day, the greater the chances for our degeneration into barbarism.

The highest civilization that can be reached with human nature remaining as it is to-day, will be found under a strong and arbitrary form of government, where the head is wise, temperate and just.

## Science and Religion.

SCIENCE is the study of nature and the observing and recording of facts residing in nature's bosom. Nature may be termed the storehouse of science. He that would be learned must search this storehouse, and the more keenly he searches, the richer will be the records and rewards of his labor.

The truly scientific man will fearlessly meet the facts in nature as he apprehends them, and taking them to his understanding, will carry them with him along the journey of life as the basis of his physical and moral actions.

True religion is the fearless recognition of all facts in nature that relate to man's moral and physical being, and the applying of such facts to every-day life, making use of the useful and rejecting the unworthy, no matter where found, whether in the Bible, in sermon, in psalm, or in the records of the Scientist.

True Science and true Religion ever go hand in hand together. There can be no conflict between them. What is frequently called religion, but what is really mere ignorance and blind superstition, is ever in conflict with true science.

The older religions can never harmonize with science. They are not founded on facts as they exist in nature and are recorded in connection with the observations of scientific men.

Science is the search for all physical truth.

Religion is the search for all moral truth.

The search in both cases should be conducted with the one object, of realizing *the fact—the truth.*

## The True Rule of Living.

THE true rule of living is to do what is for man's best under the circumstances of the present—is to do right to the best of our knowledge, without aiming at securing reward, and without fear of punishment.

What is right?

This we shall never know perfectly.

We do know what is meant by doing as one would be done by.

Lying, stealing and murder are harmful to us.

We hate lying. We despise thieving. The murderer we abhor. We should therefore neither lie, steal, nor murder.

By the cultivation of our reason, our intelligence, we may learn more thoroughly the true standard of right.

Whatever is right we should seek to apprehend, no matter what prejudices it violates, what creeds it may overturn, or what revelation it may prove false and worthless.

## What Makes the Man?

THE person, the figure, the pretensions of a man are of minor importance.

The thought, the conceptions, the life, make the man.



## The Bible.

THE Bible, like all other books, is one of the manifestations of the infinite. It comes to us, as do all books, through man as the agency, the medium.

Like any other book, whatever it contains of truth and right, we should approve. Like any other book, whatever it contains that is absurd and false, should receive our disapproval and condemnation.

We should follow truth, no matter what present belief it may overthrow. When we dare to do this we shall become truly receptive, and stand in the light of a day that shall make us wiser and better as the race moves onward.

## Religious Revivals.

RELIGIOUS revivals, so-called, and excitements, are hurtful and demoralizing, being an insult to wisdom, and a mockery of intelligence.

The imposing of a gigantic personality, in the form of a man, upon the credulous and the ignorant, threatening them with dire penalties at his hands unless they forsake some fancied or real wrong, is in no degree removed from the barbarism that ruled the nations before science and the schools were known.

Religious revivals, so-called, serve the evil of the infinite rather than the good, the negative rather than the positive, and are in violation of the calmer wisdom and better judgment dwelling within us.

## Equality of All Men.

THE equality of all men before the law can only be maintained where there is an equality of education and natural intelligence, where human passions are so trained as to become thoroughly obedient to the understanding.

No provision of law can make men equal in the enjoyment of the privileges it confers.

The stronger, and more intelligent, will always secure to themselves privileges, which those of weaker physical and mental endowments fail to realize.

The thinkers are the kings.

The unthinking are the subjects.

The unthinking can never be made the equals of the thinkers before the law, for the reason that they are not equally capable of the enjoyment of the boon it confers.

The thinker is entitled to greater privileges than the unthinking. The one, acts with sight, the other, blindly.

The first should be relied on, to act under the law with a careful regard to its healthful provisions. The latter, acting independently, is as likely to wreck a nation as to save it.



## Living Here, and Hereafter.

THE better we live here, the surer we are of a higher existence hereafter.

## A Grave Question.

IT is a grave question, and one which every thinking man should seek to answer for himself,—whether the supreme authority in a state ought to be intrusted to the majority of its citizens?

Must not institutions, purely democratic, sooner or later, destroy liberty, or civilization, or both?

Is not the Federal Constitution a sail with no anchor?

Will not the time inevitably arrive when some despot, some Caesar or Napoleon, will seize the reins of government with a strong hand, and rule the people as a matter of necessity, and to prevent absolute anarchy? And should such time never come, will not our Republic yet be as fearfully plundered and laid waste as was the Roman Empire in the fifth century?

There may be this difference, however, the Huns and Vandals who ravaged the Roman Empire came from without. The Huns and Vandals who shall ravage our Republic will have been engendered within, born of the freedom of our institutions.

The only safety for our Republic is for the leaders to lead correctly. If they do this, who will dare not to be correct?

Let the manifest desire of the leaders be for what is good, and the people will be good. A hundred years of good government by pure leaders would transform the bad and render punishments unnecessary.

## A Future State.

WE frequently hear the ignorant and bigoted declare, that we know nothing of a future state, only as it is revealed to us in the Bible; as though the writers of that book were divinely inspired to communicate the fact of our immortality to us.

Nothing can be more absurd than such a declaration.

Unnumbered peoples have inhabited this world of ours, and believed in a future existence for themselves, who never heard of the Bible.

The writers of the Bible are entitled to no more credit as being inspired in stating the great fact of our ceaseless being than is the Indian, "who sees behind the cloud-topped hills an humbler heaven."

The writers of the Bible only stated what had been recognized by the mind of man ages before the Bible was written.

Neither the statements of the Bible, with all its claims for inspiration, nor that of the Indian who makes no such claim, affects the great fact one way or the other.

Man was immortal, and believed in his immortality, before Bible, Koran, or Creed was thought of. Bible writers have made him neither more nor less immortal—nor have they added to his faith in immortality.

The Bible may strengthen the faith of the bigot in a future existence for himself, but not of the thinkers.

We are immortal because there is no beginning and no ending of the infinite—because no part of the infinite, either of spirit or of matter, can ever be destroyed—and because spirit and matter can never be separated. Not that spirit is always associated with the same individual organization of atoms, but that the spirit of man is but a part, an emanation of the all-pervading spirit.

The orthodox claim of inspiration, for the statement in the Bible that we are undying souls, establishes nothing.

The Hindoo, in the exercise of his faith in a hereafter, is as much entitled to the credit of being inspired, as the writers of the Bible.

But the question of inspiration is an unimportant one. Grant that either, or both, the Bible writers and the Hindoos were inspired or uninspired in their ideas of futurity, yet we must consent, at last, that no inspiration can change the great facts relating to our being, here or hereafter; no matter whether the claim comes from an orthodox priest, or an unorthodox savage.

## Ambition.

AMBITION can tread no loftier heights than those where love and truth reside.

Purity and humility wear nobler crowns than those of emperors.

Blended sweetness and strength in human character, shine radiant as the heavens, and outlive the ages.



## Public Morals.

GOOD public morals are a demonstration that vice is pain, and virtue pleasure.

## Our Homes.

IF, as custodians of homes, we cannot talk without uttering bitter, accusing words, better, far better, that our lips be sealed in silence.

We should make the words used in our homes, kind, conciliatory and soothing, and thus bring restfulness, peace and happiness to those who dwell therein.

Let us, in our homes, as much as possible, learn to attract each other and not repel.

Keep hearts and tongues with all dilligence, for out of these are the issues of all that makes home lovely and heaven-like.

The individual, state and nation, should study the art of conciliation rather than the art of war.

## The Discoveries of the Future.

THE great and marvellous discoveries of the future will be in the fields of magnetism, or of the electric force.

The wonders yet to be revealed in connection with this subtle and incomprehensible element, will exceed anything now dreamed of, or known.

It will eventually become the great motive power in all mechanical operations.

When the genius of man, which is but a manifestation of the same force, shall have measurably made it subservient to his will, then the science of aerial navigation will have been solved—the secrets of the external earth will be better understood, from pole to pole, than at present—the changes of the seasons will be more completely understood and provided for, by man and science, and a remedy found for all diseases that afflict mankind, that will relieve the human race from the quackery of pretenders, and the nostrums of those who claim to be the anointed healers.

## Genius.

OBSERVATION teaches us that genius is born with the individual, and is never acquired after birth.

While education may mould and direct genius, inspiration is its soul.

All the colleges and universities in the land cannot originate one genius.

All books cannot make one fact.

All facts cannot make one philosopher.

While facts are the basis of all true philosophy, genius, in its apprehension of the same, must make them valuable to mankind.

While books are gratifying to the poet, yet it is his genius that gathers, as by inspiration, the thoughts of the ages, and brings them, in new books, to cheer with song the traveler and pilgrim.

Facts belong to genius.

The universe is strewn with unending facts.

Genius gathers facts, as electric flowers, and present them to mankind as fit food for daily life.

Genius is rarely found, and when found, is not always recognized.

Genius may be leaned upon as the only reliable agency for the world's advancement in true enlightenment.

## Honest or Dishonest.

HONEST or dishonest!—that is the question.

The methods of conducting the business relations of men would imply, to a superficial observer, that it is of little importance whether a man be one or the other, so long as what is called *worldly success* crowns his acts.

The unsuccessfully-honest business man may go down under reproach, while the dishonest but successful speculator may be crowned with honor, may be courted and caressed even while engaged in his dishonest practices.

Often we see the dishonest but successful man assume to act as the custodian of the honor and manhood of the truly honest man, while the very presence of the former is a pollution and a crime.

Humiliation and defeat often overtake the truly worthy.

Honor and success often wait upon the shrewdly unprincipled and dishonest.

Wise is the honest man, who, realizing these things, can dwell in a consciousness of his own merits, and seek no further confirmation of the same.

Wise is the man, who, clothed in a true integrity, recognizes the sanction of the inner and better spirit or soul, that ever speaks approvingly or disapprovingly to the hearts of all men.

## Business Success.

TO be a successful business man in the worldly sense, it would seem that the mental vision must be bounded by this life.

A broader vision, one that embraces unending life beyond this of to-day, disqualifies man for the practice of the degrading details and drudgery that are necessary to what is called business success, or the mere accumulation of dollars and cents.

To the soul that sees beyond this life—that catches glimpses of the eternal life, the tricks of traffic, the sharp practices of trade that are apparently necessary to worldly success, are recognized with abhorrence—are a waste of mind, a prostitution of powers. They reveal natures, in those practicing them, but little, if any, above the brutes that build not.



## Our Home-Lives.

“All that our hearts approve of wit, poetry, sentiment and sense, we should endeavor to live in our daily home-lives.”

## Woman.

WHO does not bow in reverence before a true and noble woman?

She is the natural guardian of morality and faith.

The essence of her intellect is worship; the great element of her heart is love.

She is like a voice from a mountain summit, suggesting an elevation far higher than ourselves.

If not a poet, her life is a poem, and distinguished above all others by its intense womanliness.

She is candid and amiable—her being has a tone of great and boundless generosity.

She is never consumed by the desire of being witty, astute, or severe.

Her instinct is genial, yea, and if not genius, yet verges closely on genius itself.

As music awakens the meaning of poetry, so does the true woman round, and mellow off, and awaken the meaning of life.

## Man.

A NOBLE man is worthy to rule the world.

He is strong, yet tender, brave and true.

He is one in whom all can trust.

He is self-reliant, independent in his manhood, ever true to his social and moral duties.

He is one who humbly acknowledges his kinship with all that is.

Again, a noble man is a man of true freedom, of an earnest love, and of a steadfast faith.

He stands with his eye fixed in contemplation of the infinite, surrounded by an atmosphere of clearest light and serenest beauty.

## Lake Michigan--Niagara.

LAKE Michigan, the parent—Niagara, the child.

The first, the unmeasured strength of the measureless infinite.

The second, the bursting of a bubble.

The first, whose waves

Do surge, and swell, and roar,  
Then dash and break upon the shore,

speaks with a voice majestically deep and grand as the pulses of eternity.

The latter leaps upon its way like a giant child, wantoning in its strength, yet being a mist beside its source.

Both are great voices, inspiring us with an impulse to bow as in the presence of infinite strength.

## “Napoleon the Man of the Age.”

YES, we call Napoleon “The Man of the Age,” and the evidences of the correctness of our statement are sixty thousand men lying dead on the plains of Italy, black with the smoke of gunpowder, and gory with blood, done to death by this “man of the age,” that he might sit more firmly and securely on a stolen throne.

And amongst these ghastly forms of murdered men, sits the genius of Italian liberty, weeping over the chains new-riveted, and her opportunity lost.

Bah! and the piety of Divines sees much to praise in this Jupiter Scaphi, this gigantic villainy, which goes up an unholy stench in the nostrils of the intelligent and thinking lovers of the true and the just.

“The Man of the age!” Yes, and the further evidences are a triumphant march over the bodies of forty thousand Frenchmen to the throne of France.

Verily, it would seem that remorseless villainy needs but to be successful on a gigantic scale, to win the plaudits of even the professedly Christian, as well as the wicked among mankind.

When will humanity learn to distinguish between the true and the false? When shall we learn to bow before the humane, the just, the good, the pure?

## The Highest Rule of Right in a Government.

THE highest rule of right as relates to human government is, to let the administrative power of the government do the best that is possible under the circumstances.

Abstract rules of right are often radical in their source, and frequently impracticable in their character.

Abstractly considered, radical ideas, no matter to what they may apply, are in their very nature despotic.

As despotism always begets crime and villainy, so abstractly radical ideas, as applied to government, are often the parents of disorder and insurrection.

The true thinker, the true friend of good order and a stable government, should be ever ready to rebuke the reformer, so-called, who insists upon reform by impracticable methods.

The true reformer is he who believes that the triumph of right and justice is to be secured only by an intelligent action in view of, and with reference to, the possibilities of the day and hour.

As liberty is never despotism, and as radicalism is always despotism, therefore if we would establish and perpetuate the one, we must repudiate and banish the other.



## Yesterday, To-Day, and To-Morrow.

YESTERDAY is as nothing.

To-day is everything.

To-morrow can never be.

## The Children.

THE children—"waves upon the sea of life."

What a responsibility it is, this being instrumental in bringing into a present organized existence another human soul!

And will that soul which you have invoked, that has thus been added to the great congregation of individual souls, take up life bravely, bear it on joyfully, and lay it down triumphantly?

And what an infinite number of unborn souls are yet waiting to be invoked, to be called!

The sun-beam, the moon-beam, the star-beam, earth, sea and sky, are pregnant, waiting to furnish the world with new human existences, with new and uncounted souls.

We are going, they are coming.

Armies of souls have already come from, and returned to, the same realms.

Down the cycles of the infinite future countless armies of humanity must throng and struggle, must come and go.

The infinite is manifested here as elsewhere, dwelling in all, existing through all, and ruling over all.



## From the Old to the New.

DECEMBER 31, 1883.

January 1, 1884.

From the old year to the new.

A mere dot on the page of eternity.

## The Antiquity of the Globe.

AGGASSIZ makes this profound declaration, viz: "When a great discovery is first announced, the people say: 'It is not true;' then, 'It is contrary to religion;' and lastly, 'Everybody knew it before.' "

The question of the great antiquity of the globe has passed through these three stages.

Thirty years of patient and incisive analysis of languages, and a careful interpretation of the record possessed by nature in the recesses of caves, mounds and tunnels of rivers and valleys, have occupied investigators, until to-day it admits of positive demonstration, that man, by means of two factors, "hunger and love," toiled from a state of absolute savagery, through a period of many more than six thousand years, to his present platform of comparative civilization, a civilization yet in its infancy, but carrying with it boundless possibilities for the future.

Through these thousands of years, man has progressed from the rude flint weapon as his highest art, and the cavern as his dwelling place, to a culmination in a Dickens and a Tyndall.

With such fruits harvested as we are now realizing, the promise of the future of our race is inexpressibly grand, and is an immense incentive to those who live to-day, and whose intellectual growth has not been arrested, to press forward to new fields of discovery, and to new harvests of intelligence.

## Universal Law.

THE laws that govern this little speck of star-dust called our world, are common to the more magnificent worlds scattered throughout the infinite.

The laws of celestial mechanics, of gravitation, of light and of crystallography are the same in all systems as in ours.

To the uncultured these things are indiscernable; but to the cultured, to the man of scientific training, what would otherwise be inexplicable confusion becomes order and fixed law.

Science shows, not only that our world is like some others, but that all worlds are kin.

Animals, vegetables and minerals, fleas and elephants, sea-weed and peaches, mackerel and man, were built of the same chemical brick, with a possibility that the vegetable may possess less phosphorus.

## Elements of Life.

OXYGEN, one of the principal elements entering into vegetable and animal life, forms seven-eighths of water, one-fifth of air, nine-tenths of ourselves, and one-half of the total weight of all our rocks.

Here are rich subjects for study, for thought. The mud and clay at our feet once constituted parts of animal organisms.

Our limestone rocks were once walking the face of the earth, or exploring the depths of the sea, as living animals.

All rocks known to us have been, and are, made up of animal remains.

The thickness of some of these rocks is estimated at nineteen miles.

These remains of animal life carry us into a past, whose age we can compute but approximately.

## Our Boasted Common Sense.

OUR boasted "common sense" is frequently non-sense.

Let us prove it by common salt.

Common sense does not recognize that the oceans are made salt by the fresh waters; but, by scientific methods of inquiry, it is made evident that the fresh waters carry salt to the ocean.

No other revelation but that of Science shows this.

The inspired (?) prophets and apostles, in their teachings, never seemed to comprehend this.

To them, the simplest operations of nature presented an overpowering multiplicity of variety, that seemed to bar their way to a comprehension of the fixed laws of nature, and inspired them with ideas of the supernatural, and thus shut the gateway to intelligent and independent thought.

## Politics and Theology.

WHILE politics and theology are recognized as the great agencies through which the world's progress is achieved, still, does not the question remain—Whether, after all, they have not stood in the way of progress and human achievement? Whether technical skill, science, and capital, and freedom of investigation, would not have wrought out for mankind greater distinction in the arts and sciences, than have been achieved under the twin instrumentalities of politics and theology?

What is it that has constituted the foundation of the progress and commercial development of the civilized nations of the earth? The answer is—Freedom of scientific investigation, rather than theological dogmas, or theological and political organizations. Have not England's and America's greatness and prosperity been wrought out in spite of the shackles which politics and theology have thrown around them?

In the countries mentioned, the human intellect teems and throbs under the intensity of free brain-work.

The past, fettered by theology, has never produced such giants of consummate intellectual massiveness as Watts, Tyndall, Darwin, Huxley, Morse and Edison.

Theology is not too good to be dedicated to scientific truths.

Scientific truth is too valuable to be subjected to the fetters of theology.

Give us a race capable of realizing the truths which reside in nature's forces, and we will yet develop on this planet of ours a fruitful manhood, practicing industries which shall make it, in its circumference and from pole to pole, a garden of intelligence, of which we can now form but a slight conception.

Let those, then, who speak for mankind to-day, speak, not as partisans, not as theologians, not as citizens of one state or nation; but as scientists, and as citizens of the world.

## The Language of Nature.

HAPPILY, the language of nature is one which all nationalities can interpret.

It is a language written before the existence of any creed.

For uncounted millions of years the inscription of this language has been going on, and accumulating on the rocks.

They are life-records, telling us that for many miles in thickness they are the cemeteries of dead-life.

Open one of these volumes of the infinite, and decipher the writing on a few of the leaves.

The lowest rocks, and the earliest, as far as research has been made, are the Archæan.

North of Superior they were forty-nine thousand feet thick; and in Europe they attained a thickness of ninety thousand feet—equal to seventeen miles; and at the very bottom of them, life and death have been busy.

Here Eozoon, or dawn-of-life fossil, existed and decayed, and, with the wreck of continents which it then helped to build, now shows us that the work was done at the rate of one mile in twenty millions of years.

The building of these rocks would then require a period of three hundred millions of years.

Yet the life that did this massive building had no conscious intelligence.

Not until the Silurian period had dawned, not until more than forty million additional years had passed, was the first introduction into this world of brains, which came with the vertebrates, the fishes.

The world waited long for brains.

Possibly it may yet wait during vast periods of time for the higher life and more conscious intelligence, that shall be manifested through the subtleties of that wonderful galvanic battery, that strangely susceptible organism, the brain.

## Thomas Carlyle.

THOMAS CARLYLE was a man whose temper and generosity were the thieves of all that was otherwise worthy in him.

He was a habitual hater of humanity in the gross and in its individuals.

He saw no merit in any one but Carlyle.

His judgment was the serf of his imagination.

His imagination was diseased by egotism.

His egotism engendered and fostered selfishness in his mental constitution.

He was always in bad temper, and always ungenerous.

He invited people to enjoy the hospitalities of his home that he might note their foibles, and pitilessly satirize them.

His friendship was but a bitter assault on those kinder and more humane than himself.

His sharing of a neighbor's hospitalities was but a plot to blow up that neighbor's character.

His Reminiscences show him a mean, selfish, egotistical traducer of the wisest and best of his time.

His imagination and command of language only intensified his meanness.

Wantoning in sneers, friend and foe alike received his lashes.

His magnanimity was that of the remorseless gossip.

His heart was barren of all that is calculated to excite enthusiasm in others.

His manliness was no more to be trusted than the loyalty of Sitting Bull to civilization.

In his own words we may say of him, he is "like a dim old lichenized crag on the way side, the precise meaning of which, in contrast with any public meaning it had, you recognize with a kind of not wholly melancholy grin."



## The Only Paradise Found.

THE only Paradise that ever has been, or ever will be found, is that within a man's own heart. It is where he makes it.

## Does Assassination Assassinate?

MARCH 13, 1881.

Does assassination assassinate? Is the assumed divine right of kings fairly offset by the *sic semper tyrannis* of the people?

Does the spirit of so-called reform with which the people claim to be inspired when they strike down the ruler, really reform?

The Czar of Russia, the Emperor Alexander II, is dead—struck down by the hand of the assassin.

Is the world wiser or better for the act?

While the Emperor has fallen, has a fetter dropped from a single human limb?

Has any pernicious social system received a check?

Has a better system than the present received a new impulse, or a new birth?

The individual or the party that professes to bring about a reformation of society by means of assassination is acting under a fearful mental aberration.

Magistrates are not holy institutions. They do not exist by the grace of any all-wise personality. If they did, that personality would be guilty of their crimes.

But they do exist in the order of the infinite, as do those that slay them.

Both exist as systems of society exist and oppose each other.

But does the wild and bloody work which each indulges towards the other, destroy?

Does blindness slaughtering blindness bring light?

Rather, does not such action intensify darkness?

Does it not rivet new fetters?

May we not look to see the action of the Nihilists mercilessly avenged?

May not the class which has incited the murder, become the murdered?

The reform sought by assassination is the reform which blind and bloody barbarism usually employs.

Instead of freeing men, its legitimate result is to rivet new chains.

Instead of elevating, it degrades humanity to the lowest depths of cowardly brutality.

The law of sweetness and strength is the law of intelligence and love.

It is this law observed, that builds up and enthrones a people in freedom and happiness.

All methods of reform that are pursued in disregard of this law are a failure and a crime.

Reforms sought through any other channel are sure to go backward.

## The Best Medicines.

"THE best medicines are pure air, bright sunshine, water from the heavens instead of from the earth, moderate exercise with regular sleep, and simple food, like fruits, rice and potatoes."



## Selfishness.

NATIONAL selfishness, like individual selfishness, usually defeats its own ends.

Selfishness is contrary to wise and beneficent law.

If selfishness were banished from human nature, workmen, laborers, the destitute and suffering, would at once realize an improvement in their condition. Strife, insurrection, hatred and error, would soon be banished from our communities. Peace, liberty, and security would be the sublime realization, the common good, of all classes.

Man has the right to seek his own welfare, so long as he does not infringe the rights of others.

## Science Knows no Waste.

SCIENCE knows no waste, no destruction of either matter or force, and no beginning and no ending.

Analyze a ray of white light.

In the ray of white light we find the presence of the red, yellow and purple rays, the chemical rays, and the heat rays.

It is through this sun-force, this light, that all thoughts, all life, all forces, are elaborated.

The colors found in a sunbeam have never been wasted.

While they may not have always painted flowers, they have been stored away for timely use.

In the far-off ages they were locked up in seams of coal, and, instead of being used in the fabrication of a flower, they were laid by, to be thence extracted in due time, as analine, mauve, or magents, or as fruit essences, or even flower aroma.

Examine the phenomena of the Nova Scotia Coal Field.

Here are fourteen thousand feet in thickness of coal-bearing rock subject to examination on the steep Bay of Fundy.

Eighty-one coal seams are exposed to view.

These eighty-one seams represent eighty-one ancient forests, eighty-one submergencies of the forests beneath the waters, eighty-one coverings of mud and sand, and eighty-one elevations above the waters.

Here, evidently, a vast river once rolled and traversed a delta, land where now the Atlantic swells and roars.

Millions of years before man was here, the sun was shining here.

Then, as now, rain fell, and the rainbow spanned the heavens.

Then the response to the sunbeam was vast forests of vegetation.

Then the sunbeam had not been analyzed by fern and flower, and fern and flower were colorless.

But the sunbeam finally finds its response to the work it was then doing in the gorgeous colorings of to-day.

The sunbeam, which may be evolved from the lump of coal to-day, is the sunbeam locked in that same coal millions of ages ago.

That sunbeam that so long ago was locked away for use, is now driving steamboats and locomotives,

is warming hearths and homes, is painting exquisite landscapes on canvas, is, with the later sun-beam of to-day, guiding the races of the earth into all light, all strength, and all beauty.

As at the beginning, so at the ending, we say, nothing is lost.

Ending may mean beginning, in science, as in a sunbeam.

## The World is Old.

THE world is old! The upheavals of Ætna declare it! The Channel of Niagara repeats it! The Grand Canon of Colorado has recorded it!

Ætna now rests on tertiary formations.

These formations were deposited before Ætna opened through them her volcano, and piled up her eleven thousand feet of mountain above the level of the sea.

She tells us, through the gospel of her eleven thousand feet of lava, poured out once in every sixteen centuries, how long a time it would require for building up her mountain to such an altitude.

Niagara has “notched its centuries in the eternal rocks.”

Estimating its recession at one foot a year, and thirty-one thousand years have been occupied in cutting its present channel. But, estimating it upon a better authority, and its recession is counted at eight and one-half feet in a century, which figures up three hundred and eighty thousand years.

Here is a water record and a time record, written in stronger characters than those of the Pentateuch; written by *inspired* nature, rather than by uninspired and unscientific man.

And yet, the record of Niagara is insignificant as compared with the Grand Canon of Colorado.

Here, the water has worn a channel from three thousand to six thousand feet deep, for a distance of three hundred miles, and through the hardest of rock.

If the conditions were the same they are to-day, as the work progressed, it has required one hundred and ninety-five millions of years to excavate the present canon.

Yet this vast period of years doubtless represents but a small portion of the time really employed in this stupendous work.

These rocks were built up before the excavation began.

The water record and time record of this canon show us, that the one hundred and ninety-five millions of years belong to comparatively recent geological times. They simply give us a hint of the portion of unending time employed.

The valleys of the world are records that point to an age compared with which six thousand years are "a particle, a speck of time." And while carbonic acid gas and water are acting as giant quartz crushers on the mountain sides, and the continents are thus incessantly wasting and being borne to the deep recesses of the ocean; still new continents are being built by millions of little workers; and, as the old becomes worn out and over peopled, the new shall rise in beauty for use and enjoyment.

The world is old, but nothing is wasted. The old is the foundation of the new. The old is ever disintegrating that it may be incorporated with the new.

No atom is ever destroyed.

Forces expended in one direction are reproduced in another.

The world is old, and yet it is ever new.

## “Everybody Knew it Before!”

“EVERYBODY knew it before!” Such will soon be the cry of theologians and inventors of creeds in respect to the new thought of the age.

And this new thought of the age has made, and is making, terrible ruin of our works of art—our creeds.

Every day is revealing new facts bearing upon nature and human existence.

Old thoughts must give way to the higher platform of thought which science is revealing to us. Creeds are creations of time and of designing and bigoted men.

The past is strewn with the wrecks of creeds.

For a time, creeds answer a purpose, and are then exploded and swept away.

The successive geological formations revealed life gradually assuming a higher type.

Every day is now revealing new facts bearing upon the doctrine of the emanation and absorption of species.

Evidence of the emanation of all forms of life, from our environments, from the lowest up to and including human, is pouring into the court of modern reason.

The ragged edge of life, as lived in the Liassic seas of England, is so sketched in nature that it is read and understood.

The huge saurians, sixty feet long, with terrific jaws armed with terrible teeth, that swarmed in those seas, and are now fertilizing vast fields, are telling the history of the earlier forms of life.

The present, with its teeming millions of varied life, is linked with that history, by chains that cannot be broken.

That history, and modern revelations of science, are furnishing the foundation of new creeds, of a higher faith, and a clearer conception of the order and workings of the infinite.

## Metals Once Atoms in the Air.

IT may sound strangely to unscientific ears to say, that all metals were once a mist of atoms in the air. Such, however, is the fact: and to-day metals are held in the sun's air, and are shooting here and there in the form of light.

An atom of burned iron, and two atoms of oxygen, combined, and in this form fell to the earth, and, as water could not hold them, they sank through the seas to the seas' bottom.

They were thus diffused through the mud—the mud became rock, and the rock was lifted up and became dry land.

Then it became subject to the action of the external elements, and was slowly disintegrated into soil, or ground into minute particles of moving glaciers.

Atoms of metals thus reduced into soil are diffused through the rocks, and the soil born of the rocks.

From this soil weeds have sprung, and, when they were worthless for all things else, have been growing and decaying, and picking the particles of iron from their bed, and bringing atom to atom, and building them into ore, until a mountain such as the Iron Mountain of Missouri is formed.

On the 15th day of February, 1875, at ten o'clock at night, there appeared, one hundred and fifty miles above Iowa, a pear-shaped stone four thousand feet long, brilliant as the sun, and terrible to man and to beast as an army with banners.

This was a meteoric stone, shooting athwart the sky with a speed of twenty-one miles a second, carrying in its train a streaming tress of very bright flame.

It broke, and its fragments were scattered over a vast stretch of country.

These fragments contained aggregated masses of iron.

This meteor was a fragment of some dismantled world.

In that world weeds grew, decayed, were gathered into atoms of iron ore, as similar weeds grow, decay, and are gathered into atoms of iron ore to-day in this world of ours.

By a similar process, first in the air, then in the sea, which holds immense stores of it, has silver been brought down and spread out under the sea.

There it has consolidated, and appears at last as the rock-strata of a continent.

The silver atoms, which a million generations of seaweed and other forms of life had snatched from the ocean, lie diffused through the rocks until nature moulds them to new conditions.

When the rocks are fissured and become permeable with water, the water picks up and bears along the silver

grains that lie in its path, until they reach a fissure that opens upward, when, the water rising through the cleft, and losing its heat, loses its power to retain the metals, throws them down grain by grain along the walls of the rock, ready for the hand of man.

Thus nature prepares for specie payment.

Through ways that are dark and tricks that are strange, politicians can do no better.



## Ideas.

IDEAS may not be innate—probably are not. They are doubtless born of the fitness of our internal to our external conditions.

## Political Parties.

POLITICAL parties are begotten of the conditions of governments.

They have their growth, their day, their maturity and decay.

The end must come.

To-day, the people of this country believe that the old party organizations have performed their mission, that they are passing away, and demand a new party.

North and South, we have had enough of strife, enough of sectionalism, enough of the assertion of superiority of Northern over Southern, and Southern over Northern.

Let us have peace from one end of the union to the other: a peace based upon a recognition of a union of interests, a union of aims, and a common country.

Old parties have had their day.

The new is demanded; a new made up of what is best of the old, North and South; a new that shall be brave, respectful and chivalrous towards all sections, all honest opinions, all public good, from the Lakes to the Gulf, from the Atlantic to the Pacific.

Where shall we look for the elements of such a new party?

We answer,—they are ready, waiting the hand that may be duly authorized to organize, and mould, and give direction to them.

These elements of a new party are not found in the prejudices, passions and vindictiveness of so-called "stalwart republicans," whose bitterness and hate must, apparently, characterize them to the end of time.

They cannot be invoked from the ranks of those who seem to believe that the only grand and logical act of their lives must be in continued justification of the "Lost Cause," and expressions of undying hate towards those who defeated and overthrew that Cause.

They cannot be found in a union of democrats South, who fought for what they believed to be right, with democrats North, who expressed sympathy with those of the South, yet stood passive spectators while the latter suffered defeat and overthrow.

They cannot be found in a union of patriotic republicans north, who fought to maintain a union sacred as the sanctuary of our fathers, with the unprincipled republicans North and South, who have been such, that they may fatten on the spoils that are found in the wake of a cruel civil war.

These are not the elements out of which to organize a new party.

When a new party is born to the nation, it must be from the union of the better class of democrats of the South, and the better class of republicans of the North.

The better, and thinking class of democrats of the South, do not take kindly to the democrats of the North.

The two elements are as unlike as grace and comeliness are unlike awkwardness and deformity.

But the better Southerners do respect the better republican element of the North.

They respect the fidelity of this element to its cause, its principles, and its country.

They have become thoroughly satisfied, that the better republicans of the North represent, in a large degree, the best people of their section.

These two great and influential elements, the better democrats of the South and North, and the best republicans North and South, stand ready and anxious for the formation of a new political party, a party whose name shall be the "Grand Union Party."

Why should not such a party be organized?

There is no living issue to prevent it.

The time is ripe for it.

The future of the country demands it.

Let the better political elements, North and South, rally under the flag, and do it.

## Belief in a God.

LET us believe in a God, as we may, and must.

Let us believe in an infinite God, a God infinite in spirit, and infinite in materiality.

As infinite in spirit, pervading all things, without limit, and incomprehensible.

As infinite in materiality, comprising all atoms, all worlds, all suns, and all systems, without bounds, immeasurable.

A personality, in spirit and in matter, only as the infinite is a personality.

A personality, only as that which has no beginning and no ending is a personality.

A personality, only as that which has no center and no circumference is a personality.

A personality of which there is no whole, no sum, that can neither be measured nor grasped, that cannot be represented by image, by picture, or by any conception of the mind.

The proper idea of God is, that of the boundless, the eternal, the unmeasured and unmeasurable, in whom all things move and have their being; recognized by thought, by spirit, never comprehended, but forever incomprehensible to human understanding.

Christ was the Son of God, the son of the infinite. the father, if you please, as above set forth. He was thus one with the father, one with the infinite, as thus understood, and thus existing.

Every man, woman and child that has existed, or will exist in the future, has been, is, and must be, the son or daughter, the child of the infinite—one with the infinite.

Among those that have existed, do exist, and will exist in the infinite, have been, are, and will be, the Superior and Inferior.

Christ was a superior being. No morals can exceed those taught by him.

Buddah and Mohammed, Socrates and Plato, Luther and Calvin, Chalmers and Bacon, Parker and Beecher, all belong to the Superior of the sons of the infinite.

Judas Iscariot, Benedict Arnold, Jefferson Davis, and Guiteau, are examples of the Inferior sons of the infinite. All emanate from, and become absorbed in, the infinite.

Duty, morality, require us to strive to imitate the highest virtues found in the Superior of the sons of the infinite, and not the vices of the Inferior; to follow whatever reason and intelligence find good in the infinite, and not the evil.

## Col. Ingersol--Judge Black.\*

THESE men have recently been engaged in a controversy respecting the Christian Religion, or what is called such.

In speaking of these men, we call them gifted; but are they really gifted in their perceptions of facts or truths?

It is said of the one, that as an infidel he assails Christianity; of the other, that as a Christian, he defends Christianity.

Col. Ingersol does not assail Christianity. He does not seem to possess that apprehension of what Christianity really is, which enables him to menace it with a blow.

When, as is sometimes the case, he talks about love, liberty, and human equality, we are induced to think he has glimpses of what Christianity really is.

His sentiments sometimes seem Christian in their utterance; yet, judging from the general purport of his talks and writings, we can but conclude that he has only a slight perception of the spiritual, the soul-reaching nature of Christianity's self.

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\* Judge Black has died since the above was written.

Col. Ingersol does not assail Christianity. As well might a pygmy attempt to pull down the sun from his place in the heavens. He does assail the blind disregard of the facts and demonstrations of science, which Christianity, so-called, indulges.

He does assail the monstrous crimes and inconsistencies which have characterized its progress from the times of Moses and the prophets down to the present; but, in doing this, he does not reach Christianity's self.

He does not touch the infinite source or fountain of morality and Christianity, nor seem to get any real perception thereof.

Judge Black does not defend Christianity.

He does, however, seek to defend the very crimes and inconsistencies which Col. Ingersol assails.

He is unable to defend Christianity, because he fails to see where it lies, or wherein its standard is found.

Col. Ingersol assails Christianity, as the Bible claims to be its exponent and standard.

Judge Black defends it upon precisely the same grounds.

So long as Christianity depends upon the Bible, as a whole, for its standard and defense, so long will it seem to be a jumble of revolting inconsistencies, to be assailed by scoffers and the ignorant, and defended by the blind and bigoted.

The Bible is an exponent of Christianity, only as it teaches us to do as we would be done by, and to love our neighbors as ourselves.

When it teaches us an eye for an eye, and a tooth for a tooth, when it teaches us to justify human slavery and polygamy, it teaches us the opposite of Christianity, the negative of all moral good.

The Bible is like whatever originates in and through humanity. It involves much that is good, with a vast amount of that which is absolutely evil.

Pure Christianity has a higher birth than the Bible. Hence, those that assail it as though the Bible were its sole standard, fail of the mark; while those who defend it, with reference to that book as its sole and true standard, show they fail fully to realize that of which they seek to be the champions.

Before the Bible, Christianity was.

Its residence is in, and with, the infinite.

Its manifestations, wherever found, is love as opposed to hate, truth as opposed to falsehood, good as opposed to evil, the positive as opposed to the negative.

As good and evil are included in the infinite, it is the service of the good as opposed to the evil, in accordance with the best of our perceptions, that constitutes true Christian action.

The teachings of the Bible were doubtless the best standard of human action that its authors perceived or apprehended. Many of these teachings were, and are, sublime in their character, and constitute the very essence of Christianity.

But this essence of Christianity constitutes but a small part of the degrading, disgusting, and filthy rubbish of the book.

As a standard of human action, it is inconsistent and abhorrent as a whole; and merits the ridicule, not only of Col. Ingersol, but of all truly enlightened and thinking people.

Some of its writers have the right to be heard, and their teachings should be followed by mankind.

No being ever lived on earth who illustrated the genuine spirit of Christianity in a higher degree, both by teaching and by practice, than the Man, Christ Jesus.

Discussions like the one between Col. Ingersol and Judge Black are well enough in their way—they beget thought.

It is through the exercise of thought, of reason, that we may reach the true, the pure, the sweet, the strong and the good.

Through these only can we elevate ourselves morally and attain that supreme height where peace and happiness dwell.

It is through the exercise of independent thought, of educated reason, that we may become able to separate the true from the false, Christianity from the crimes and monstrosities that have been associated with it.

Bigotry and superstition have, in the past, surrounded it.

The designing have sought to clothe it with material forms and ceremonies until the unthinking fail to distinguish its form or character.

Let us learn to distinguish what Christianity really is.

The wisdom of the wise may overlook it.

The simplicity of a child can comprehend it.

It is the embodiment of all goodness, and all that elevates the immortality of mankind, as opposed to all evil, and that which degrades and brutalizes humanity.

## Selfishness Dishonest.

IT is impossible that selfishness should reason rightly in any respect. Those who propose to be good, and to serve goodness with the hope of a reward hereafter, must be blind in their estimation of the worthiness of all things. Selfishness overpowers the reason, or outcries it. It is a kind of sensuality that outgrows and chokes it. It does not stop to compare things together. It, therefore, is always unjust. It exaggerates all things. It begets cunning and deceit. It cheats its possessor, and those with whom he comes in contact. It volunteers to accept the untrue.

Instead of being guided by selfishness, in our relations to the here, and to the hereafter, let us listen to the great reasoners, self-command, unagitated trust, deep-looking love, and rule ourselves from this high seat.

## Infinity.

INFINITY! To what can we liken it? As vast, rightly considered, it is not more wonderful, nor more impressive, than that which we call littleness. Infinity is not mysterious, it is only unfathomable. It is not concealed, but incomprehensible. It is clear, but fathomless as the pure, unsearchable sea.

All expressions of the infinite sink into a second place as they affect our minds, when compared with the still, yet audible voice of the level twilight behind purple hills, or the scarlet arch of dawn over the dark, troublous-edged sea.

The blue of the rainy sky, the many tints of morning flowers, the sunlight on summer foliage and fields, may be to us sources of more merely sensual pleasure than the streaks of wan and dying light, or the rich purple hue of morning. But it is from the latter that we get our most vivid ideas of the infinite. Here, in the dawn of the morning, and in the shadows of evening, we find of all visible things, the least material, the least finite, the furthest withdrawn from any personality, or prison house, the most typical of the unbeginning and unending, the most suggestive picture of the glory of an infinite dwelling place.

Bright distance, illuminated by the blending of all colors, having no limit, seems to open the prison house that lies about us, and fills us with a joy and apprehension of the infinite, which the orbéd spring and the whirling waves of the torrent fail to produce.



## Truth.

LOVE may overlook slight faults. Wisdom may pass, unnoticed, minor errors; but Truth cannot overlook insult, and declines to endure a stain.

The spirit, or lamp of Truth, should be clearly possessed in the hearts of all men, of whatever calling in life.

We may not always be able to command the good, or beautiful, but we can command honesty.

Truth, honesty, disdains all that is false, all that is merely ornamental, and treats them as downright and inexorable lies. Why pretend to worth, where worth is not? Such pretension is an imposition, a vulgarity, an impertinence. Away with mere ornaments, and give us what everybody wants, integrity, Truth.

## Liberty is Obedience.

LIBERTY, to the luxurious, means license; to the reckless, it means change; to the rogue, it means rapine; to the fool, it means equality. By liberty, the proud mean anarchy, and the malignant, violence.

How false are our conceptions of liberty! How treacherous is the phantom, how frantic our pursuit of that phantom!

There is no such thing in the universe as liberty. There can never be. Neither the stars, the earth, nor the sea have it. Men have the mockery and semblance of it as a punishment.

The only true liberty, what may be called such, is control of the passions, discipline of the intellect, subjection of the will, the fear of inflicting, and the shame of committing, a wrong.

By liberty, we mean respect for all who are in authority; consideration for all who are in dependence; veneration for the good; mercy for the evil; sympathy with the weak.

The only importance of laws is that they be good. If good, no matter whether they be new or old.

Liberty means obedience to all good laws, and legitimate methods of reform for all bad ones.

Liberty in this sense means perfect freedom.

## Idleness.

LET us not be blind to the horror, distress, and tumult which oppress the world.

Let us look, without attempting to screen our eyes, at the want among operatives; at the recklessness and villainy in the leaders of revolt; at the absence of common moral principle in the upper classes; at the want of common courage and honesty in the heads of governments; at the recklessness of demagogues; at the immorality of the middle classes; at the effeminacy of those styled the nobility.

Want, recklessness and villainy, absence of moral principle, want of courage and honesty, immorality and effeminacy, rarely walk with industry, but are the hand in hand companions of that commonest of all calamities of households, states and nations,—Idleness.

## Educated Fools.

EDUCATED imbeciles are the worst of all imbeciles.

We know them by their narrow sympathies and hardened hearts.

The best hardly pleases them, and the brightest hardly entertains.

Their education makes them proud, and the pleasure they take in anything is not in view of the worthiness of the thing, but in the degree in which it indicates some fancied greatness of their own.

Education leads fools to prefer gracefulness of dress, manner and aspect, to value of substance and heart.

They like a well said thing, better than a true thing; prefer a well trained manner to a sincere one; think a delicately formed face better than a good natured one.

Educated folly is ever setting custom and semblance above everlasting truth. It induces distinctions between class and class; it causes every one to be more or less despised who has no social rank; it has no interest in the grief of the poor and needy, but weeps with the cultured and well bred.

The educated fool is known by his having fastidiousness without judgment, superciliousness of manner without dignity, refinement of habits without purity, grace of expression without sincerity, and a desire of loveliness without love.

Thus we see a liberal education intensifies foolishness.

We cannot manufacture diamonds from mud.

No free-trade will ever lower the price of brains.

There is no ophir of common sense that is made free by the schools and colleges.

## Men's Proper Business.

THE proper business of men is:

First, to know themselves and their surroundings intimately.

Secondly, to be happy—happy in themselves and in their surroundings.

Thirdly, to improve themselves, and to improve their surroundings so far as they may need improving.

Such should be the business of men on earth.

The real business of men appears to be, total ignorance of themselves and their surroundings.

To be miserable in themselves and in their surroundings.

To let themselves and their surroundings severely alone so far as improvement is concerned.

Men fear disagreeable facts, shrink from clearness of light, refuse to examine themselves, and seem to be in terror at all truth, and love glosses, veils and decorative lies of all sorts.

## Pride.

TO be proud of birth, of place, of wit, of bodily beauty is not of itself harmful.

A natural pride that is just, is eminently proper.

But to be proud of our sanctities, to pour contempt upon our fellows, upon the touch-not-the-Lord's-anointed principle, to make our ideas of our own worth the source of our complacency; to congratulate ourselves, day by day, on our purities, proprieties, elevations, and inspirations, this is the weakest, wickedest and most foolish form of human egotism.

The school, and society, that wear their pieties for decoration as women wear their diamonds, flaunt phylacteries between dust and the dew of heaven.

## Mind.

EVERY mind has a power peculiar to itself.

We find a wider range and grasp in one mind than in another ; but by search we shall find something in the mind of limited range which is different from, and in its way, better than, anything presented to us by an intellect of broader range.

Nightingales sing more melodiously than the larks ; but the larks sing in a way peculiarly their own, and, in its way, better than the nightingales can do.

Each bears a part among the melodies of to-day, and each of these parts is equally essential in the rich harmonies of the infinite.

A sentence is often as valuable as a volume. A note may be as sweet as a song.

## The Inferior Man.

THE inferior man thinks of himself before he thinks of his fellow.

His mind is conversant with gain, rather than with honor.

His progress is downward, rather than upward.

Righteousness, devotion, humility, sincerity, are, to him, unknown quantities.

Riches are his object, truth his by-word.

He is good for no useful purpose.

His faults he clings to as his real stock in trade, his capital.

In introducing himself to the public, his only concern is to be known, and he never questions whether he is worthy to be known.

The inferior man is full of suggestions of small shrewdness.

If he manifests a desire to be magnanimous, it is that he may the more surely circumvent you.

He leaves the household of the widow and orphans empty. To him, honor and nobility of character are weaknesses.

## The Superior Man.

THE superior man never acts contrary to his understanding of what is virtue.

In moments of haste he does not desert it.

In seasons of danger he cleaves to it.

To him, the present alone is real. Duty is commanding now.

Opportunity is the offer of to-day.

He is not anxious to know the future, but seeks at once to plant his feet on eternal principles, to live in obedience to infinite laws.

He knows that our life is made of imperishable qualities, and that we have an imperishable existence.

To him, virtuous happiness now is the only guarantee of happiness at any other time.

The superior man assails his own wickedness before that of others.

He is grave, generous, sincere, earnest, and kind.

## Great Men.

IT is said that great men never know how, or why, they do things; that they cannot comprehend the nature of rules, and therefore have no rules; that they do not usually know in what they do, what is best, or what is worst. What they say is, to them, all the same, something they cannot help saying, or doing. To them, one of their productions is as good as another, and none of them are worth much. The man of rules, wherever you find him, may be known for a second-rate man. Rules relate to mathematics. A fool can become respectable there. But genius, the really great man, has no rules, no more than melody has. And it is better for him, and for us, that it is so. There are no precepts for the production of the great by great men, no more than there are for the production of the beautiful. The great man says: "I have done it, because it does well."

The great man lives in the present, for his own age, he sows now. The harvests from that sowing are gathered in other ages. His grasp is for the vital truth of the present. He levies tribute on every thing in the world he can set his eyes on. He deals with the present, plainly and truly. He shows the age itself; its virtues and its vices, its wisdom and its folly.

The great man cannot help being great. He cannot copy. He is a rule unto himself. He is an expression of the unruled.

## Imagination.

IMAGINATION is the penetrating, possession-taking faculty in man.

It is his highest intellectual power. It does not reason, it works by no Binomial theorem, by no integral calculus.

It is a piercing mind's tongue, that tastes of the very heart of the matter submitted to it.

Substance, and spirit, it alike penetrates. That which has neither life nor spirit it lays bare.

The counterfeit of truth and principle it at once detects.

It whispers into men's ears, and elevates them into the regions of the infinite and eternal.

The sealed thoughts of the centuries it unseals, and brings them down to the habitations of men.

It opens out thoughts from the heart, that find their way down into the heart.

It leads us from the centre far out amidst the limitless.

Its treasures are inexhaustible.

It is the invisible gateway of the future.

## Greatness.

GREATNESS is not a teachable, nor gainable, thing.

There is an everlasting difference set between one man's capacity and another's.

It is priceless at all times alike.

It can not be manufactured or communicated.

You can never multiply its quantity, nor speculate in its value.

Some men may better try to discover it, than attain to it; learn to know gold from iron, diamonds from flint-sand, rather than to make diamonds out of their own charcoal.

Greatness is the true inspiration.

Greatness pierces deepest, and holds securest.

It is filled with the most intense passions, the sweetest gentleness, and the deepest sympathy.

Great men are void of egotism and selfish care, are regardful of the welfare of others, and constant in that regard.

Greatness teaches us to forget ourselves, and to enter like possessing spirits into the minds of those about us.

## Penetration.

PENETRATION is the discovering of truth.

It has no respect for mere sayings or opinions. It is restless and tormented unless it find truly.

It is not affected by praise or blame; its sense is too acute for this. It is pleased with sympathy, but can do without it.

It is regardless of opinions, not in pride, but because it has no vanity.

It is cautious of its object and aim, and its lines are direct.

It longs to do and invent more and more, without seeking to secure the sweetness of praise. It goes straight forward, up and upwards.

No mutterings can turn it back; no voices divert it from its purpose. Penetration is a pilgrim on the earth, healthy and exulting in the fields of nature.

It is ever thirsting for new knowledge, and its home is in the infinite.

## Humility.

THE test of a truly great man is his humility. Not that he should doubt his own power, or hesitate to speak his opinions.

He has a right to understand what he can do and say, and what the world is saying and doing.

He properly knows his own business, and knows that he knows it.

He is conscious of holding opinions, and usually knows his opinions are right; but he does not think any more of himself on that account.

He does not expect his fellow man to fall down and worship him.

He has a curious undersense of weakness, of powerlessness.

He feels that greatness is not so much in himself as through himself.

He does not feel that he is anything else but an emanation from the infinite.

He does not talk about the dignity of this or that.

He works, feeling that he cannot well help it.

His story must be told; the effect must be witnessed.

If the effect is good, well and good; if not, the world will not be much the worse.

Jealousy and self-complacency are unknown to him.

His intellect is not of that subordinate character that can entertain these.

Affectation, assumption of manner in behavior or work, does not attract him.

His feelings are natural, never exaggerated.

Tricks, wherever witnessed, are his abhorrence.

Whatever he does is good and great, without reference to the cost.

He knows the greatest thing a human soul can do, is to see, and to see plainly.

He knows that thinking is better than talking; that to see clearly is to bring past, present and future before the mind at once.

The man of humility is a man of power, yet wears loving, laughing glances for all.

He believes in the full enjoyment of eye and heart.

## Metaphysicians.

ARE not metaphysicians, on the whole, the greatest trouble the world has got to deal with?

A tyrant, or bad man, may be of some use, by teaching people what must be learned by the opposite, the negative.

The idle man is only harmful in setting an idle example, and teaching others his lazy misunderstandings.

But metaphysicians are always entangling the good and the active.

Their business seems to be to weave cobwebs among the fine wheels of the world's business and progress.

They are spiders that endeavor to work into the warp and woof of other men's lives, impediments and conundrums, that involve in darkness, and seldom impart aid or light.

Without them, the bulk of modern pretenders would be amazingly diminished.

Take them away from our literature, and the better will remain, and the straw stuffing will have disappeared.

True metaphysicians are those only, who have learned the use of hands, eyes, and feet.

## Matters of Sight.

WHAT we see affecting human life is love, courage, and destiny.

All else is matter of faith.

Whatever we look for beyond these, is misty in outline.

When love is laid in the coffin; when courage has no more to defend; when the fingers relax and destiny is sealing the scroll; then tears fall upon the scene, the light burns dim, and the end, which is but a new beginning, is at hand.

## Writers.

THERE should be no writers but the best.

The second rate should never be allowed to trouble mankind.

We have not time to read the best, therefore should not be encumbered with inferior work.

Let pseudo-writers make no apologies, by hoping there is some good in what they have written.

If what they have written is not of the best, away with it.

Do not let them trouble us now, if they ever hope to do better.

Let them destroy what they have done, and wait for better days.

Men of sense know better than to waste their time.

They know the master genius too well to attempt to beguile the public after him.

Inferior writers are an injury to the good, and to all who read.

Good thoughts, in their hands, become blunders.

Bright truths, under their setting, become weariness.

All thoughts of ordinary men have already been expressed by great men in the best possible way.

The majority of our writers should study the best words, rather than try to invent poor ones.

## The Supernatural.

LET us conceive, if we can, a spirit, something without limbs, thinner than air, more subtle than a perfect vacuum, yet talking, pursuing, going journeys, capable of occupying place invisibly, a shadow that does not cast a shadow, a traceless presence, wearing a traceless plume, along a traceless track; a something crowned with a resistless radiance, without lines or strength; without features, yet wearing an expression of the unreal; full of love or of hate, dust and power beneath, unknown truth around, and measureless depths above.

The spirit sphere embraces all spheres; it has no order or conception; the blue dome and all fields are alike to it; it is begotten of the material brain; dies when the brain dies; has only such an eternal day as the brain in which it dwells has.

The supernatural is a dream, a phantasmagoria, a baseless fabric, an absurdity, an impossibility, a weak brain's delusion.

## Books.

THERE are salt swamps of literature, and lovely islands of sweet sunshine, with springs and lakes in them, pure and good.

All minds do not read the same books, yet there are some books which all should read.

Magazines and reviews waste the time, and mislead the mind.

When we dislike a book we should seek another.

Study the tone of a book.

A book that sneers, or asserts haughtily, is poisonous.

The book that leads to reverence of something, may command the heart, as more likely to be noble and pure.

Never read a book that sneers at sentiment.

Sentiment and sense make up the human character.

A human book will always repudiate sin.

A vile one glosses sin, and often seeks to make it appear righteousness, or right.

For serious reading, take logic, poetry, history, and natural history.

Fiction and the drama do not promote health of mind in the young.

Give us books that inspire a quiet, domestic feeling.

Sickly and useless, shallow and verbose books, cast aside.

Byron may be read when tastes are fully formed, and magnificence can be distinguished from wrong.

Never write poetry, and never read bad or common poetry.

There is too much of bad prose and bad poetry in the world already. Read no author that offends you.

The object of reading is gratification and improvement; what offends in literature can neither gratify nor improve.

Some books may be read for amusement, some for the pleasant people into whose company they introduce you, some for the real wisdom they impart.

Some common books may amuse, but a noble book only will give you dear friends. Books should be not only clever, but right; not drily instructive, but suggestive of what is just and generous.

Witty books are not often restful or healthful; and the safest are those of a reverent nature.

The best book is the one that makes you content in quiet virtue.

## Ungentlemanliness.

BECAUSE a man is a tradesman, or a mechanic, is not necessarily a sign of inferiority.

A mechanic ought to be, and often is, more of a gentleman than idle, pretentious, and useless people.

It is the doing of noble work, that makes the noble man in a trade or profession.

It is the noble work only that advances us in arts, commerce, and civilization.

Every man that would be honored, should use the talents entrusted to him.

Unprofitable servants must stand upon the ground of their own choosing.

Wit and intellect, used for the highest and best purposes, whether to guide a plow, turn a wheel, or frame laws for the good of a people, is sure to win influence in high quarters.

Gentlemanliness of this sort is gentlemanliness the world over.

Wit, talents, used for the harm of our fellow men, are the manifestations of ungentlemanliness.

Mere money is vulgar.

Wit, coupled with gentility and virtue, are the standards of worth, wherever found.

## Enjoyments.

HORSE-RACING and hunting, night and day assemblies, costly and wearisome music, handsome dresses, chagrined and weary contention for place, power, or wealth, are not enjoyments; and, until we learn this, we have but little valuable to impart, even to the heathen.

Take your savages, put them in tight shoes, dress them, feed them with white bread, teach them how to waltz gracefully, to wear the airs of civilization, to renounce cannibalism, and their women to live and torment husbands, rather than be bound and buried with them; and the question remains—is this enjoyment?

Is there any royal road to enjoyment? Indeed, is there any royal road to anything, or to anywhere, worth going to?

There are precious things in the world. Sun, and air, and life itself, at all times. Wine and milk at occasional times.

But, if we would enjoy strength, we must work.

If we would be fed, we must dig.

If we would be happy, we must be kind.

If we would gain wisdom, we must look and think.

Riding at a hundred miles an hour, making stuffs at a thousand yards a minute, will not of themselves make us stronger, wiser, or happier.

There has always been more in the world than men could see and enjoy by going slowly.

They may see less, and enjoy less, by going fast.

Inventions for conquering space and time, in reality conquer nothing.

Space and time need no conquering.

We are at liberty to use them.

A fool will shorten them.

A wise man will lengthen both.

Kill space and time and we kill all a man hath.

The man of enjoyment seeks to gain and animate them.

A railroad is a device for making the world smaller.

The man who enjoys the world would make it larger.

It does a bullet no good to go fast, and a man no harm to go slow.

The glory is not in going, but in being.

We may talk by telegraph from place to place, but talk, with nothing to say, is valueless.

Thought and sight are the precious things, not pace.

Railroads and telegraphs, it is said, are useful for the civilizing of savage nations.

But what if we have no civilization to give them?

Shall we send them gunpowder and lead?

Is this then the enjoyment we confer and the delight we receive?

Do we desire to communicate religion and science?

This work has not usually been done at a faster than a foot pace.

Had we been intent on communicating these, we could have done more in 1,800 years without steam and telegraph than has been accomplished.

Follow out the question in what consists our enjoyments?

Thinking from point to point, and we shall find, that all true happiness, nobleness and enjoyment are near us.

Near and neglected.

All wholesome and noble enjoyments are possible for us to day, and have been since first we emanated from our surrounding. We can see corn grow, buds blossom, we can read, think, love and hope.

We have always the power to do these things, and we shall never have power to do more.

Our enjoyments must depend upon our knowing and teaching these few things.

When we discover this we shall have made the right discovery.

We may fight, preach, fast, buy, sell, indulge in pomp, or reside with parsimony, may exult in pride, or bow in pretended humility, but the true kingdom of the world may be found in a furrow or two of garden ground.

The clouds and the firmament furnish a truly infinite dominion for our enjoyment

## Charity.

IT is difficult to be wisely charitable.

We are in doubt how to do good without multiplying the sources of evil.

To give alms is nothing unless we give thought.

When we feed the poor, we should consider the poor.

Money may be of value to the needy, but thought and kindness are often of more value.

There is a grave responsibility in spending money on others.

Kindly thought embodied in action, must assuredly aid in all our social life.

Charity should be exercised not only to the poor, but towards all men.

Towards fools, as well as towards the wise.

All were born for some good purpose.

None to be trod upon and starved.

Fools were born that wise people may take care of them.

Wise people were born that they may be disciplined by fools.

These are the relations of the wise and foolish.

The strong is not given strength that he may crush the weak, but that he may support him.

The plain fact is, the strong and wise are made for the use of the weak and foolish.

Charity says, give of your strength.

Charity says, crush not the weak.

Charity says, support and guide all who need support and guidance.

Parents are the support and guide of childhood ; out of the household they should support the weak and poor.

This is the especial duty of those possessed of wealth.

Not only the meritoriously weak and poor should be aided and lifted up, but the guilty and punishably poor ; those who know better ; those who ought to be ashamed of themselves.

We may give a pension to a widow who has lost her son, food and medicine to the workman who has broken an arm, nursing to the patient wasting with sickness.

These are nothing.

But the thought that wars with the waywardness of mankind ; that holds to the erring until he is made unerring, that directs the lost to opportunities and enjoyments.

This is much.

## Truth and Terror.

LET us not make any general assertion against the pomp, the splendor of dress, and the costly accessories of life.

We are not apt to attach too much importance to the beautiful in dress, or its influence upon taste and character.

But we may say that as long as there is cold and nakedness in the land around us, there is no question at all but that splendor of dress is a crime.

So long as people have no blankets for their beds and no clothing for their bodies, so long we should provide blankets for them instead of providing ourselves with laces and jewelry.

So long as the unsheltered and outcast die in hovel and shed, those who sit in placid luxuriance are in partnership with death.

They are dressed in his spoils.

So long as innocent children starve for want of bread, so long as mothers pray for food and raiment which they have not, so long are the flowers and wreaths that crown fair heads, trimmed with the grass that grows on graves.

## Vulgar Luxuries.

SIMPLICITY of manners, combined with sensibility and imagination constitute the ideal of human character.

We often, however, mistake ignorance for simplicity, and sensuality for refinement.

Pride is usually at the bottom of this great mistake.

Other passions do occasional good, but where pride puts in its work, wrong follows.

We may do many things quietly and innocently which are dangerous done proudly.

Those who care not for gardens and libraries, but care for nothing but money, include none but ignoble persons.

Noble people care nothing for money or mere luxuries, only as they enable them to possess gardens, libraries and works of art.

What gives intellectual and emotional enjoyment; what supplies new pleasures and new powers of giving pleasure to others, is the desire of the truly noble.

The man that is proud of mere money or station, or style, or any of the luxuries that money brings, is vulgar and ignoble.

But money, station, the beautiful, in whatever relation it may be found, when accepted in kindness become elements of pleasure, elevate the character of the individual, not so much in view of what he has, as in his perceptions of the infinitely more, which he cannot know.

## Pride.

WE often think that to love light and seek knowledge must always be right.

This is a grave mistake.

If the love of light, or the seeking of knowledge is begotten of pride, both may be illy pursued.

Light and knowledge are good. Yet men perish in seeking knowledge, and moths perish in seeking light.

Mystery is sometimes needful for us and should be accepted. In refusing to accept it we may perish.

The richest knowledge is in realizing that there is infinitely more which we cannot know.

The greatest light we can enjoy is the consciousness that there are treasures of light inexhaustable pervading the measurless depths around us.

None but a proud and weak man mourns that there is more for him to know if he chooses.

A just pride is willing to work on, feeling that the journey is endless, and the treasures to be attained inexhaustable.

There is a cloud ever marching before humanity with its summitless pillar.

For all time and for the length of eternity, the mysteries of infinity open further and further.

## Happiness in Work.

THAT we may be happy in work three things are needed: first, we must be fit for the work we undertake; second, we must not do too much of it; and third, we must experience a sense of success in the work.

To be happy in work then, we should first find out what we are fit for.

Second, how much of the work we are fitted to do, we can do without weariness.

Third, a thorough appreciation of the success attending our efforts.

Every man of ordinary intelligence is fit for something.

If he strikes too high he must inevitably come down to his own proper level.

Should he begin at the bottom he will build up by degrees, until he reaches his proper place and sphere of action.

There is a kind of humility that men feel in at once taking their proper place in the affairs of the world.

They feel the contumely of humble employments, and think it a veritable shame to be anything less than the gifted and great.

Out of this grows the thought that there is something wrong in the foundations of society that prevents them reaching all they imagine respecting themselves.

They have a panic horror of living a ledge or two lower on this molehill of the world than some other one lives. That it is a calamity to which they were not born, and seek at any costs to avert what is inevitable.

What we need just here is to learn that our commonest trades are honorable, that it is possible for a man to retain his dignity, and the loftiest manhood, and yet be every day a part of his time occupied in manual labor.

Courage, courtesy, gravity, sympathy with the feelings of others, truth, purity, and all that goes to make up the character of a true gentleman should be found behind a counter, or at the work bench, as well as in the higher walks of literature, or among legislators and statesmen.

Wherever the qualities mentioned are hoped for and demanded, there they will in time surely be found.

We seek to excuse ourselves for overwork, on the ground that it is necessary that we may live.

This necessity, however, we find is more a fiction than fact.

The true reason of this overwork is the ambitious desire of doing great things, and of accomplishing them by immense efforts.

Such efforts are usually vain and pernicious.

Great intellectual things are not done by great effort.

Great men do great things without effort.

Let us endeavor to understand this.

The bodies work, and the head's work should be done quietly, deliberately, and comparatively without effort; neither limbs nor brain should ever be strained to their utmost; no great work can thus be got out of them.

Tranquility and courtesy are the characteristics of the really great and successful man, no matter what his field of labor may be.

If a great thing can be done at all it can be done easily, no matter if there be but one man in the world that can do it.

If a man be a great man, he will do great things ; if a puny man, puny things.

Whatever the great or small man may do, it is good and right if done happily and peacefully, if done ambitiously and impatiently, the achievement will be false, hollow and despicable.

That a man may possess a sense of success in his work, it is necessary that he should comprehend it thoroughly, and thus be a good judge of it.

He should never be dependent on popular opinion of what he does, or his manner of doing it.

A victory gained, that is approved by the victors' own judgment, is the true victory.

A consciousness of what he has achieved, is a nobler experience, than receiving the plaudits of the unthinking millions.

How few know the real nourishment of such a feeling as this.

Conceit puffs men up, but never props them up.

True faith in one's self needs not the aid of conceit to support it.

Trying to be gifted, without the consciousness of possessing gifts, places a man in a condition of hopeless distress, and he lives in an utterly false state of mind and action.

Originality, dexterity, invention, imagination, cannot be had merely for the asking.

But honesty and sound work can be indulged by all men, and when indulged, the same brings genuine happiness.

## Patriotism.

HOW often, as well meaning people, we deceive ourselves, by indulging in the notion that patriotism requires us to limit our efforts to the good of our own country.

Charity is no geographical virtue.

What is grand and noble; what is charitable, holy and righteous on this side the Atlantic, is the same on the other side.

What is improper here, is improper there.

It would be well for saints and sinners to remember that neighbors at Jerusalem should be neighbors at Jericho.

We should be ready to shake hands in the spirit of fellowship with any nation, across any river or water, across any plain or over any mountain.

Our clergymen often preach to us of patriotism and good works.

Would it not be well for them to explain more clearly what patriotism and good works mean?

Whatever is good in the Bible, or in the world, was never written, and never provided for any particular church, people or nation.

The good we have is not ours to be proud of, to keep at home, to increase as though it were ours exclusively.

We are not authorized to set ourselves so high, as to refuse to share the good we have with others.

We should be ready at all times to rise and give of our substance to the household of the world.

To day, the existing races of mankind occupy a higher platform than any that has preceded them.

We have learned how to go, to speak.

Let us now learn how to think and act rightly.

Let the divisions of disciple and adversary be wiped out.

Let us practice a virtue and patriotism comprehending the length and breadth of the world.

Let the nations learn to dwell in a community of fortitude, equity, patriotism and wisdom.

## Heroes, Inventors.

WE are piling up light and worthless memorials of heroes, falsely so called, while the works and names of the world's benefactors, the inventors and the mechanics, are buried beneath the waves of oblivion.

History has become polluted and tainted with descriptions of men, who, without having added an atom to the wealth, or to the happiness of society, have been permitted to riot on the fruits of other men's labors ; to wade in the blood of their species, and to be heralded as the honorable of the earth.

These monsters are held up even by some christians, to the admiration of the world, and as examples for our children.

Is it not about time that the science and civilization of which we now so frequently boast, should diminish the vulgar admiration of the pests and scourges of the human race, called heroes, and military conquerors, and advance and facilitate the peaceful intercourse of the most remote countries with each other, and thereby increase the general stock of knowledge and happiness among mankind ?

Is it not about time that narrations of political convulsions, recitals of battles, and of honors conferred on statesmen and heroes, while dripping with human gore, should be left unnoticed, or be read with horror and disgust, and discoveries in science and descriptions of the works and inventions of our mechanics be sought and studied by all?

The knowledge of those to whom the world is under the highest obligations has perished forever, for the reason that when History took her station in the temple of science, her professors deemed it beneath her dignity to record the actions and lives of men who were inventors of machines and improvers of the useful arts.

To-day Scholars mourn, and the Antiquary weeps over the wreck that History has thus made of ancient learning and art.

In vain the mechanic inquires for the processes by which his predecessors worked the hardest granite without iron, transported it in masses that astound us, and used them in the erection of stupendous buildings, apparently with the facility that modern workmen lay brick.

The mechanic who made the chair in which Xerxes sat when he reviewed his mighty host, or witnessed the sea fight at Salamis, was a more useful member of society than the great king.

It is more virtuous, more praiseworthy, to alleviate human sufferings than to cause or increase them.

The old mechanician, who, when Marcus Servius lost his hand in the Punic war, furnished him with an iron

one, was an incomparably better man than any mere warrior.

Had we a narrative of all the circumstances which led to the invention of the *Lever*, the *Screw*, the *Wedge*, *Pully*, *Wheel* and *Axle*, with what intense interest it would be perused by mechanics, and by scientific men in modern times!

What delights it would impart to every inquiring, intelligent mind.

Such a narrative would convince us that the mechanics, the inventors of these devices, were the *true Heroes* of old, the genuine benefactors of their species, whose labors were for the benefit of all ages and all people.

It is the names of such men and an account of whose lives, should have occupied the pages of history.

It is the names and *History* of the heroes who have recently given us the printing press, the steam engine, the telegraph, and the telephone, that should be embalmed in everlasting remembrance, rather than the names and history of the mere politicians and soldier heroes of our age.

## National Pride.

BITTER feelings are frequently displayed by citizens of different countries respecting claims to their inventions.

Passions and prejudices are thus born, and bitter feelings engendered, that philosophers would eradicate, and wise men refuse to cherish.

Churches may boast of their creeds, and national vaunting embodied in party platforms may contribute to the capital of politicians ; but they find no place in the heart of the open minded searcher after truth.

Philosophy contemplates mankind as one family, and recognizes no sectional or sectarian boasting.

Neither science nor the arts are confined to degrees of longitude, nor are the thoughts of genius to be measured by degrees from the equator north or south.

Science, letters, and the arts should know no geographical, no national distinction.

Students of these should belong to the world.

## The Science of Politics.

A glance at the present state of the world, would indicate that there is no such science as Politics.

Our system of education seems to despise politics.

The science of the relations and duties of men to each other is as yet in its infancy.

And yet the importance of this science cannot be over-estimated.

In its full sense, it implies the knowledge of the operations of the virtues and vices of men upon themselves and society; the understanding of the ranks and offices of their intellectual and bodily powers in their various adaptations to art, science, and industry; the understanding of the proper offices of art, science and labor themselves; a profound knowledge of jurisprudence, and broad principles of commerce.

All this should be coupled with a practical knowledge of the present state and wants of mankind; and the best methods of reforming existing evils, and supplying our daily wants.

It is not expected that all this should at once be taught to mere schoolboys.

But the first elements of it should be taught, not only to every schoolboy, but to every one who is, or expects to become, a voter in the land.

Our present systems of education fail to teach us what is most important.

A true education, will teach us the impossibility of equality among men, and the good which arises from their inequality.

It will teach us the compensating circumstances in different states and fortunes.

Our children should learn the honorableness of every man who is worthily filling his appointed place in society, however humble.

They should be learning the proper relations of rich and poor, governor and governed.

They should learn the nature of wealth, and its mode of circulation ; the difference between productive and unproductive labor ; the relation of the products of mind and hand ; the value of works of art and the possibilities relating to their production.

It is yet important, that we all learn the meaning of "Civilization," its advantages and dangers.

It would be well for us to study the meaning of the word "Refinement;" and the possibility of possessing refinement in a low station, and losing it in a high one.

Above all, we should in our system of education, study the significance of every act of man's daily life in its ultimate operation upon himself and others.

When we include in our education such teachings as these, political demagogues, licentious statesmen, and public plunderers will be as impossible as a new version of the multiplication table.

## Not Egotism.

IN the very lap of the infinite, surrounded by, and mingling with, the elements of all souls and all things, let us find our conscious dwelling place; and finding it may we be possessed of so lofty a spirit of sweet content, as to enable us to pity all who cannot rise to know this happiness.



## Audiences.

ENORMOUS audiences await some writers; but such audiences are not apt to be select, and furnish no assurance that the writers whom they read, tower as master spirits over the ages and the nations; and it is these master spirits only who cultivate and interest us.

Of these we can never read too much.

THE END. .



















